

Parientes

By José Antonio Esquibel

Founders of the Villa de Santa Fe #10

Early Residents

There is a tendency to attribute the founding of a community to a single individual and to assign a specific date for the occasion. Contrary to this inclination, the founding of the Villa de Santa Fe is not an easily identifiable historical event. In the case of the Villa de Santa Fe, as seen in the establishment of other Spanish frontier towns of the Americas, a small group of individuals sought a strategic location with suitable land near a reliable water source that offered an advantage for defense and protection. As the scant documentation seems to indicate, the site that became the Villa de Santa Fe in 1610 was in all probability a military post established by 1607.

As of March 1609, there was no settlement in New Mexico with the formal, legal designation as a “villa.” Although the Villa de San Gabriel contained the word *villa* in its title, this settlement was located too close to an Indian community, contrary to Spanish laws of the Indies governing the establishment of municipalities. When Gov. Pedro de Peralta arrived in New Mexico in late 1609, it appears that a faction of soldier-settlers successfully lobbied for the military outpost in the area of Santa Fe to become the official *villa* that the Viceroy of New Spain ordered established in New Mexico.

By 1610, only about 50 Spanish soldiers, many with families, remained in New Mexico of the more than 200 soldiers that came during the period 1598–1601. Of these 50 soldiers, it is known that at least eight were among the founders of the Villa de Santa Fe, referred to variously as *primero fundador* (first founder), *antiguo poblador* (old settler), *vecino antiguo* (old tax-paying citizen). These soldiers, their spouses and families have been the subject of a series on the founding families of the Villa de Santa Fe published in *La Herencia* and in *The Santa Fe New Mexican* since 2008.

In regard to naming the Villa de Santa Fe, the official title we know today, La Villa Real

de la Santa Fe de San Francisco de Asís, was bestowed on the city in the 19th century. In the surviving records of New Mexico for the period 1606–1609, the intention of the king of Spain to retain New Mexico “for the protection and preservation of *nuestra sancta fe católica*” (“our holy Catholic faith”) suggests the origins for christening the new villa as “Santa Fe.”

The original families of the Villa de Santa Fe were the vanguard of settlers for the new settlement. Those who received allotments of land within the boundaries of the *villa* were bound for 10 years to remain as residents. In time, other settlers transitioned from their residence at the Villa de San Gabriel to the new *villa*, while some chose to establish *estancias* and *ranchos* in the vicinity of Pueblo Indian communities.

Those who resisted moving to the Villa de Santa Fe were denied grants of land by Gov. Peralta. By 1612, some of the soldier-settlers living outside of the *villa* expressed their dissatisfaction with the governor’s measures and requested permission to leave New Mexico, which was denied. Gradually the Villa de Santa Fe grew in population and became known as the “*cabeza de estas provincias*,” “the head of the provinces of New Mexico.”

By 1634, the Villa de Santa Fe consisted of around 250 Spanish and *mestizo* residents and about 750 Indian residents. The Spanish and *mestizo* residents lived on the north side of the Santa Fe River. The Indian residents were a mix of *indios mexicanos*, Pueblo Indians, and those of various Apache tribes who made their homes on the south side of the river.

There are numerous stories to be told about the people who resided in the Villa de Santa Fe in the 17th century. The following five families are featured here in recognition of their contribution to establishing the legacy of a municipality that has endured 400 years.

Archuleta

The progenitor of the Archuleta family of New Mexico came from the town of Eibar in the Basque province of Guipúzcoa. In 1598, at the age of about 26, Asencio de Archuleta enlisted as an unmarried soldier in the company of Don Juan de Oñate. He became acquainted with Capt. Juan Pérez de Bustillo, who came to New Mexico with his wife, María de la

Cruz, and their seven daughters and two sons. By January 1599, Asencio was already married to one of these daughters, Ana Pérez de Bustillo.

Asencio de Archuleta, as his surname became more commonly recorded, and his in-laws formed the core group of supporters of Franciscan ecclesiastical authority in New Mexico over royal authority. This group adhered to the primary intention of remaining in New Mexico to preserve and protect *la santa fe católica*, which also meant protecting the Franciscan friars and their interests. This was indeed what the king of Spain proclaimed in his decree of 1608 about retaining New Mexico for the crown. The impact of this decree on social and political conditions in 17th-century New Mexico reverberated for several



Archuleta family coat of arms.

generations as factionalism.

As a literate person and someone who had earned the deepest trust of the Franciscan leadership in New Mexico, Asencio de Archuleta served as an ecclesiastical notary for the Franciscans as early as 1613. His in-law, Capt. Cristóbal Baca, served as syndic of the Franciscans, handling the economic affairs of the friars.

In 1615, Archuleta was elected to one of the two positions of *alcalde ordinario* of the town council of the Villa de Santa Fe, serving as one of Santa Fe’s earliest civic leaders. In the early 1620s, he also held the post of syndic of the Franciscans in New Mexico. His unwavering loyalty to the Franciscan friars was a characteristic instilled in his children and was supported by a complex network of relatives.

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With each successive marriage of the Pérez de Bustillo children, Asencio's growing extended family came to include the Baca, Durán y Chaves, Hinojos, Márquez, Rodríguez Bellido, and Varela families. This clan assisted the Franciscan friars in the successful development of many pueblo communities into centers of agriculture and ranching between 1610 and 1640. Historical documents of the late 1630s indicate that the friars and their supporters prospered, and apparently the Pueblo Indians benefited from this prosperity, most likely in the form of an increase in commodities for trade and an expanding market for commerce.

Asencio de Archuleta and Ana Pérez de Bustillo became the parents of one son, Juan, and four daughters, María, Lucía, Gregoria and the fourth whose name is not known. His son, through whom the Archuleta surname was passed to subsequent generations to the present day, held to the same political ideology as his father and also entered into civic service on the Santa Fe town council.

Juan de Archuleta and members of his extended family fiercely resisted the authority of Gov. Luis de Rosas in the late 1630s and early 1640s. The political strife reached a peak with the stunning assassination of Rosas in Santa Fe by Archuleta and his relatives. As a consequence, Archuleta and several of his cousins were executed in July 1643 for their role in the murder.

By the 1660s, a grandson of Asencio de Archuleta, also named Juan de Archuleta, had left the Villa de Santa Fe to make his home in the jurisdiction of La Cañada, in the modern-day Española-Chimayó area. The daughters of Asencio de Archuleta and Ana Pérez de Bustillo raised their families in Santa Fe, where they were accounted for as residents in the 1660s. Members of the Archuleta family survived the Pueblo Indian uprising of August 1680 and returned to the Villa de Santa Fe in December 1693.

Márquez

Capt. Gerónimo Márquez had established a house in the Villa de Santa Fe by 1613. A native of the seaport town of Sanlúcar de Barrameda, Spain, Márquez came to New Mexico in 1598 with relatives. In Canto XXVII of his *Historia de la Nueva México, 1610*, Gaspar Pérez de Villagrà makes this intriguing reference: "The next post in order he gave / To Capitán Marcelo de Espinosa, / With Gerónimo Márquez and Juan Díaz, / Pedro Hernández and Francisco Márquez, / These four all brothers..."

Although it is possible all four men were siblings using different family surnames, it is more likely that Gerónimo Márquez and Francisco Márquez were brothers and that Juan Díaz and Pedro Hernández were their brothers-in-law. Gerónimo brought his wife

and several grown children, all committed to settling in New Mexico. As a soldier, Gerónimo Márquez and his sons risked their lives in numerous military campaigns and in the efforts to firmly establish Spanish government and church authority in New Mexico.

The name of Gerónimo's wife remains unknown despite in-depth research of available primary historical documents. Fray Angélico Chávez indicated that his wife may have been a woman named Doña Ana de Mendoza, a relative of Don Juan de Oñate. Unfortunately, the document consulted by Chávez actually relates to the wife of Dr. Santiago del Riego, who was named Doña Ana de Mendoza.

A couple of years after the site of Santa Fe was established as a formal *villa*, Gerónimo Márquez and his Pérez de Bustillo in-laws sided with the Franciscan friars, notably Fray Isidro Ordoñez, in opposition to the governor and his supporters. Following an incident in June 1613 in which Juan de Escarramad, a friend of Gov. Pedro de Peralta and an *alcalde ordinario* of the Villa de Santa Fe, was injured in a sword fight, Gerónimo was arrested. Later in that same year, Gerónimo and his associates, with valuable assistance from Ordoñez, managed to have Peralta arrested and detained.

Eventually Gerónimo moved away from the Villa de Santa Fe and established an *estancia* near the Pueblo of Acomilla, most likely with the assistance and approval of the Franciscan leadership. He was still living in 1631. Several of his children remained as residents of the Villa de Santa Fe.

Gerónimo's son, Hernando Márquez Sambrano, died in Santa Fe around 1626 under suspicious circumstances related to his having taken a potion of herbs in milk. Gerónimo's only daughter, María de la Vega Márquez, became the second wife of Francisco de Madrid, who was an *alcalde ordinario* of the

Villa de Santa Fe in 1639 and continued to serve on the town council for many years. Members of the Madrid family held positions on the town council for as many as 60 years in the 17th century and into the early 18th century.

Another son of Gerónimo was Francisco Márquez, who married Francisca Núñez. Her brother, Diego Bellido, died in 1628 at his *estancia* near Isleta Pueblo after taking a similar potion as Hernando Márquez Sambrano. Alferez Pedro Márquez (b.ca. 1592), another son of Gerónimo and a resident of the Villa de Santa Fe, married Catalina Pérez de Bustillo, a daughter of Simón Pérez de Bustillo and Juana de Zamora. Pedro's brother, Capt. Juan Márquez, married María de Archuleta, a daughter of Asencio de Archuleta and Ana Pérez de Bustillo. These two marriages illustrate the intentional matrimonial alliances among families in New Mexico with similar political ideologies.

The fourth known son of Gerónimo Márquez was Diego Márquez, who married Doña Bernardina Vásquez. True to his family's long-standing political stance against royal authority in New Mexico, Diego participated in the murder of Gov. Rosas. Before his execution at Santa Fe in 1643, he and Doña Bernardina became the parents of at least four children. Diego also fathered a son by an Indian woman. This son, Alonso Catiti, was raised among the Pueblo people, in particular the Keres. Catiti featured among the leaders of the Pueblo Indian Revolt in August 1680.

Anaya Almazán

The Anaya Almazán family features as one of the most influential families in the politics and economy of 17th-century New Mexico. The progenitors of the family were Mexico City native Capt. Francisco de Anaya Almazán and his wife, Juana López de Villafuerte.

Francisco de Anaya Almazán spent his formative years in Mexico City, where his parents, Pedro de Almazán and Inés de Anaya, resided as early as 1595. Francisco's parents emigrated from Salamanca, Spain, to New Spain, where they raised at least four other children: Agustín (b. 1595), María (b. 1597), Pedro (b. 1599), and Ana María.

In all likelihood, Francisco de Anaya Almazán came to New Mexico as an aide to a governor or as part of the armed escort of a governor or trade caravan. Whatever his motivations for enduring the long and dangerous journey to a distant frontier, he



Márquez family coat of arms.



José Antonio Esquibel has roots in northern New Mexico and northeastern Mexico. He's the co-author of two books on genealogy.

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decided to remain in New Mexico to make his livelihood.

Francisco was already living in the Villa de Santa Fe by 1626 with his wife, Juana López de Villafuerte, a daughter of Francisco López Paredes (or Pareja), a Spaniard from Jérez de los Caballeros in Extremadura, Spain, and María de Villafuerte, an *india mexicana* from the Valley of Mexico. They became the parents



Anaya Almazán family coat of arms.

of two sons, Francisco and Cristóbal, and two daughters, Inés and Ana María.

The personal merits and military services of Capt. Francisco de Anaya Almazán earned him political favors from governors, which he fostered into social and political influence. He served on the town council of the Villa de Santa Fe as a notary between 1636 and 1639 and eventually as *alcalde ordinario* in the late 1650s. He also received at least three grants of *encomiendas*, allowing him the right to collect tribute from the Indians of the Pueblos of Cuarác, La Ciénega and Picurís. By the late 1650s, Francisco and his in-laws through the marriages of his children held an interest in at least eight *encomiendas* and represented the second-most prominent family clan of 17th-century New Mexico.

For several decades Francisco de Anaya Almazán maintained a house in the Villa de Santa Fe and also owned an *estancia* located near the Pueblo of La Ciénega, possibly along the Santa Fe River near modern-day La Cienga, southwest of Santa Fe. Francisco, along with his sons and son-in-law, were reliable supporters of the governors. In this respect, they managed to consistently receive favors and privileges from governors ranging from influential military posts to grants of *encomiendas*. The Anaya Almazán family support of Gov. Bernardo López de Mendizábal between 1659 and 1661 came at a cost that threatened the prestige and reputation of the Anaya Almazán family.

Capt. Cristóbal de Anaya Almazán, a son of Francisco, found himself denounced by Franciscan friars to the Inquisition in 1662 on charges of heresy. In public he had voiced his belief that no bond was formed between a godparent and a baptized child and the child's parents. Underlying the arrest and sequestration of the property of Cristóbal were political motives to weaken the social, political and economic status of the Anaya Almazán family. After a year and a half of imprisonment in Mexico City, Cristóbal de Anaya Almazán was exonerated, and he returned to New Mexico in early 1664 with a defiant attitude toward the Franciscan friars. This attitude and his disrespectful treatment of friars produced a second denunciation to the Inquisition in the late 1660s, but without any arrest.

The Anaya Almazán clan grew to include the Domínguez de Mendoza, Hinojos-Pérez de Bustillo, López Sambrano, Rodríguez Cisneros and Sáez families. This clan influenced the politics and commerce of the Villa de Santa Fe and New Mexico in the 17th century. In solidarity, this extended family persevered through the political conflicts and retained their social, political and economic clout until the Pueblo Indian uprising of August 1680. At the time that the Villa de Santa Fe was besieged by Pueblo Indians, Josefa López de Grijalva, a granddaughter of Francisco de Anaya Almazán and Juana López de Villafuerte, rescued the famous statute of Nuestra Señora La Conquistadora from the church of Santa Fe when the desperate residents fled in the face of deadly attacks.

Lucero de Godoy

The survival of personal letters of early residents of the Villa de Santa Fe is extremely rare. Four such letters of *maese de campo* Pedro Lucero de Godoy are the only examples that have come to light. He and the members of his extended family made invaluable contributions to the social, political and economic structures of the Villa de Santa Fe and New Mexico. His letters provide a unique glimpse into a well-functioning and far-reaching family network that made their accomplishments possible. Details from the letters counter the modern-day perception that early Spanish New Mexicans were isolated and disconnected from other parts of the Spanish empire.

Pedro Lucero de Godoy received the sacrament of baptism on July 26, 1599, in the chapel of the Catedral de México in Mexico City. He derived his extended surname by combining those of his parents, Juan López de Godoy and Inés Lucero. As early as 1616, Pedro served as a military escort for the trade caravans to New Mexico. He repeated the trip over the course of several years. By 1625 he was residing in the Villa de Santa Fe and was

married to Petronila de Zamora (b.ca. 1598), a daughter of Bartolomé de Montoya, a Spaniard, and María de Zamora, an *india mexicana*.

The available historical records account for only four children of Pedro and Petronila: Juan Lucero de Godoy, Pedro Lucero de Godoy, Catalina Lucero de Godoy and Josefa Lucero de Godoy. In addition, Petronila had a son, Antonio de Salas (b.ca. 1617), who was raised in the Lucero de Godoy–Zamora household. A widower by the early 1640s, Pedro negotiated a strategic matrimonial alliance between his family and that of the Gómez Robledo–Romero clan.

Marriage ceremonies for three couples took place on April 8, 1641, in the *casas reales del palacio*, today known as the Palace of the Governor. On that day, Pedro Lucero de Godoy entered into his second marriage, with Doña Francisca Gómez Robledo. His son, Juan Lucero de Godoy, married Luisa Romero, daughter of Matías Romero and Isabel de Pedraza and a first cousin of Francisca Gómez Robledo. Diego Pérez Romero, another first cousin of Doña Francisca, married Pedro's daughter, Doña Catalina de Zamora. In this way, the Lucero de Godoy family combined their political and economic strength with that of the Gómez Robledo–Romero clan to create the most prosperous and prominent extended family network in 17th-century New Mexico. It is challenging to confirm all of the children of Pedro and Doña Francisca. Two sons were Diego Lucero de Godoy (b.ca. 1643) and Francisco Lucero de Godoy. In addition to María Lucero de Godoy, two other daughters appear to have been Inés Lucero de Godoy and Lucía Lucero de Godoy.



Lucero de Godoy family coat of arms.

From four preserved letters of Pedro Lucero de Godoy written in 1662, we learn he maintained regular correspondence with friends and relatives in Sonora, Parral and

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Mexico City. He referred to his family in Mexico City as “*esta gran familia*,” “this large family.” Each of Pedro’s letters contained news about his own immediate family and made references to gifts he was sending. Pedro described his family in New Mexico as consisting of 85 people that included 40 men who served “as soldiers of His Majesty,” among them 10 of his grown sons, an account that perhaps also includes his sons-in-law.

Pedro proudly mentioned in a letter to his brother, Francisco de Godoy, the appointment of his son, Juan Lucero de Godoy, as secretary of war and government in New Mexico, and the election of another son, Pedro Lucero de Godoy, as *alcalde ordinario* of the Villa de Santa Fe. In describing the political circumstances in New Mexico in 1662, Pedro identified himself as belonging to the group that “favored the part of the king,” in opposition to “all the religious [of New Mexico] and the people of their devotion.” He described this factionalism as a way of life in New Mexico, particularly since the time of extreme social and political strife in the late 1630s and early 1640s, resulting in the death of Governor Rosas.

In regard to the arrest of his brother-in-law, Francisco Gómez Robledo, and son-in law, Diego Pérez Romero, in May 1662 by the Inquisition, Pedro asked for support from his family members in Mexico City to intercede on behalf of his in-laws through influential members of the Tribunal of the Inquisition. He described his in-laws as among the best soldiers of New Mexico, who always followed the governor’s orders. Each was also a friend of Gov. Bernardo López de Mendizábal, whose enmity toward the Franciscans in New Mexico fueled a political conflict resulting in charges of heresy.

The Lucero de Godoy–Gómez Robledo–Romero clan actively participated in trade and commerce. Pedro’s mother-in-law, Doña Ana Robledo, owned a warehouse in the Villa de Santa Fe where goods were stored, either for sale in New Mexico or for transport to southern regions. In a letter to Diego de Villanueva, a business associate in San José del Parral, Pedro requested various styles of cloth of different colors for his wife, as well as 12 pairs of women’s shoes and some iron. We learn that Pedro’s sister owned a silver mine in Sonora from which he received silver that was used as capital for commerce.

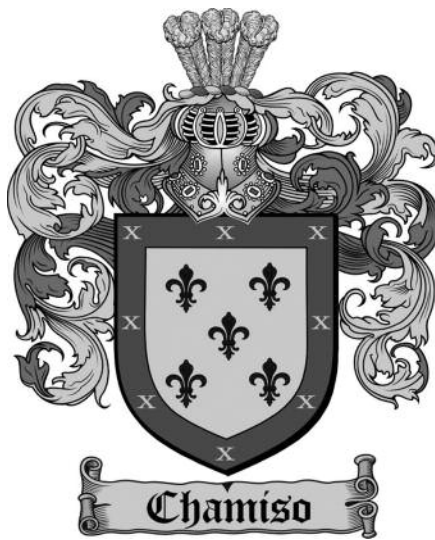
Pedro Lucero de Godoy proved himself to be an able diplomat, a levelheaded negotiator and politician and an experienced and respected military leader. From being a military escort soldier in his late teens he rose in rank to that of *maese de campo*, field commander, in his late 50s. As an *encomendero*, he honored his obligation to serve the king in military expeditions at his own expense in return for privileges from the royal crown. As a civic leader, he served at least one term as an

alcalde ordinario of the Villa de Santa Fe in 1668.

The sons and grandsons of Pedro Lucero de Godoy continued in the tradition of military service to the crown. The constant threats from bands of Apache and Navajo made these men experienced soldiers of the Spanish frontier. Also, it should not be underestimated that it took a particular temperament among the women of this and other families to tolerate an arduous and rugged lifestyle in a dangerous territory at the edge of the Spanish empire.

Chamiso

A diverse population of Spaniards, *criollos* (Europeans born in the Americas), *mestizos*, *mulatos* (usually of African and Indian descent) and Indians of various tribal backgrounds made their home in the Villa de Santa Fe in the 17th century. Unfortunately, many of the Indian residents remain forgotten due to a loss of church records and the fact that they were a marginalized segment of the population whose testimonies were often not requested as part of the written records of government and ecclesiastical inquiries that are now preserved in historical archives.



Chamiso family coat of arms.

The persistent, erroneous claim that Tlaxcalan Indians settled in the Barrio de Analco in the parish of San Miguel has yet to run its course. A mapmaker of the latter part of the 1700s incorrectly assigned the label of Tlaxcalans as residents of the Barrio de Analco, located south of the Santa Fe River. In addition to Pueblo Indian and Apache residents, there are regular and consistent references to *indios mexicanos*, Indians from the Valley of Mexico, as residents of the Villa de Santa Fe in 17th-century records of New Mexico.

Among the earliest *indios mexicanos* living in the Villa de Santa Fe in the 1620s were Domingo Sombrero and his wife, Francisca, and Francisco “Pancho” Balón, a blacksmith.

These and other unnamed *indios mexicanos* originated from the area of Mexico City and were probably descendants of the México, more commonly referred to as Aztecs.

Juan Chamiso, an *indio mexicano* who had journeyed to New Mexico by 1659, worked on major restoration projects for the *casas reales del palacio*, the royal government building that also consisted of the house of the governor. Chamiso’s title of *albañil maestro*, master mason, reveals he received formal guild training in his craft and also trained others. As a skilled professional tradesman, Chamiso worked for compensation. Around the summer of 1659, he received a commission from the incoming governor, Don Bernardo López de Mendizábal, to make repairs to the *casas reales del palacio* and to construct new rooms.

Chamiso relied on the assistance of *albañiles teguas*, referring to Tewa Indians of New Mexico who were trained as masons. When Chamiso was not paid in full for the work completed during the tenure of Gov. López de Mendizábal, he sued for compensation. The lawsuit accounted for his involvement in the following construction projects at the *casas reales del palacio* between July 1659 and August 1661:

- a *cuarto* (chamber) that ran along the *huerta* (orchard) that had four *piezas* (rooms) for living
- a *corredor* (corridor)
- the *corredor grande del patio* (large corridor of the courtyard)
- a *torreón* (tower)
- and all of the *pretiles* (battlements/parapets).

Juan Chamiso resided in northern New Mexico until August 1680, when he and his household fled south in the wake of the Pueblo Indian uprising. On October 2, 1680, his household consisted of 20 persons, including his wife, children, grandchildren and servants. In this account of survivors, Chamiso was listed with seven other Mexican Indian male heads of household.

It appears that Juan Chamiso was a somewhat prosperous individual, since he maintained a household with servants. None of the other Mexican Indian households that fled New Mexico claimed any servants. In all likelihood, he was a longtime resident of the Villa de Santa Fe who lived in the Barrio de San Miguel, located on the south side of the Santa Fe River. Chamiso may very well have been responsible for various construction and restoration projects in the Villa de Santa Fe over the course of the 1660s and 1670s. In recognition of his contribution to the historical legacy of the Palace of the Governors, perhaps his name and the memory of his works will be considered for formal acknowledgement by naming a space at the Palace of the Governors or the new museum annex in his honor.